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POETRY

A SWARM OF BEES

B hopeful, B happy, B cheerful, B kind;
B busy of body, B modest of mind;
B earnest, B truthful, B firm and B fair,
Of all mis-B-haviour B sure and B-ware;
B-think ere you stumble of what may B-fall.
B true to yourself and B faithful to all;
B brave to B-ware of the sins that B-set,
B certain that no deed will cause you regret.
B watchful, B ready, B open, B frank,
B manly to all men, whate'er B their rank.
B just and B gen'rous, B honest, B wise.
B mindful of time, and B certain it flies;
B prudent, B liberal, of order B fond,
Buy less than you need B-fore buying B-yond;
B careful, but yet B the first to B-stow;
B temperate, B steadfast, to anger B slow.
B thoughtful, B thankful, whatever B-tide,
B just and B joyful, B cleanly B-side.
B pleasant, B patient, B fervent to all.
B best if you can, but B humble withal;
B prompt and B dutiful, still B polite,
B reverent, B quiet, B sure and B right;
B calm, B retiring, B ne'er led astray,
B grateful, B cautious of those who B-tray.
B tender, B loving, B good and B-nign—
B loved shalt thou B, and all else B thine.

—Author Unknown.

THOUGHT FOR THE WEEK:

A philosopher when he has all he wants is different from a philosopher when he has not.

—John Galsworthy, in "The Forsyte Saga."

THE LATTER-DAY SAINTS'

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Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men.

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THIS WEEK'S COVER

THERE was a time when men were forced to think alike regarding religion. It was individuals like Wycliffe that helped towards "religious freedom." Today that privilege is held very dear; but now with the fulness of the Gospel on the earth it is extremely difficult to get men to agree even upon fundamental truths.

There will come a time, however, when "every knee shall bow and every tongue confess" that Jesus is the Christ.

"God Is Mindful Of Every People"

By Dr. Carl F. Eyring

Of the Sunday School General Board

STRUGGLE for food, clothing, and shelter, competition for jobs and prestige, fanatical loyalty to family and community, and nationalistic aggression, tend to drive us away from universal brotherhood, and often to the conviction that God is a partisan, a friend of our friends, and the enemy of our enemies. But such an attitude is not peculiar to this generation. History records that many peoples have claimed God for themselves, and have denied Him to their enemies.

Undoubtedly such an attitude may have developed in the religious community of the Book of Mormon, because its prophets recognized the need to insist that God is not a partisan. Witness this statement of the Book of Mormon prophet, Nephi:

"And again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them shall perish;

"For none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him, and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen, and all are alike unto God, both Jew and Gentile." (II Nephi 26: 32-33.)

WORDS OF AMMON

Also, witness this statement by Ammon, a zealous Book of Mormon missionary:

"Yea, blessed is the name of my God, who has been mindful of this people, who are a branch of the tree of Israel, and has been lost from its body in a strange land; yea, I say, blessed be the name of my God, who has been mindful of us wanderers in a strange land.

"Now my brethren, we see that God is mindful of every people, in whatsoever land they may be in; yea, he numbereth his people, and his bowels of mercy are over all the earth. Now this is my joy, and my great thanksgiving; yea, and I will give thanks unto my God for ever. Amen." (Alma 26: 36-37.)

Thus, in no uncertain terms, the religious community of the Book of Mormon declares that God is mindful of every people. Since He is mindful of every people, should we not strive for the same attitude, for a world point of view? But there are certain world view-points for which we would not seek. For example, we would not seek to control the world by the force of arms; we would not wish to dominate, for our selfish interest the money market of the world; we would not wish to dictate the ideology of the world—these are ambitions which are the outgrowth of selfishness. But the Book of Mormon community, urging as it does that God is mindful of every people, would wish us to achieve a world-view of a type worthy of God. What is this type and how may it be achieved?

Again we seek Jesus for help. He tells us that this world-view must be worked out through love, not just through the

love of neighbour, but also through the love of enemy. He says:

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, love your enemies; bless them that curse you, do good to them which despitefully use you, and persecute you;

"That ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

"For if ye love them which love you, what reward have ye? Do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5: 43-48)

MAGNA CHARTA FOR WORLD

These are simple, plain words, but they are the Magna Charta of a genuine world-order. Believing as we do that Jesus "is the Christ, the eternal God, manifesting Himself unto all nations," we accept this Magna Charta, and declare that a genuine and lasting world-order may not be constructed with force of arms on the insecure basis of hate. Jesus would transform us from beasts to saints by the power of love: He would transform the jungle into the kingdom of God through the love of enemy. A genuine world-order will be achieved only when we are able to lift our heads through the thicket of the jungle up into the clear light of love for both friend and enemy.

In the jungle, might is right. The strong prey upon the weak and devour them. Only the strong survive. Yet as one studies the jungle as a whole, one finds a delicate balance of the parts; air, sunshine, temperature, soil fertility, moisture, plant life and animal life. Sunshine, air, water, and soil minerals give of themselves that plants might be; and sunshine, air, water, and plants sustain the animals. Some animals are carnivorous, and animal flesh must help to sustain animal life. Few animals kill except to satisfy hunger needs. In all this balance, the weak perish and the strong survive. The young, and therefore the weak, live either because of prolific reproduction, as in the case of insects and fishes; or because of the special care of the offspring, as in the case of the mammals. Even though in the jungle the weak perish and the strong survive, there is a co-operative balance of function which we admire.

When human beings live by the law of the jungle, they live on the level of the physical. The strong suppress the weak in order to live. The weak perish at the hands of the strong, but the purpose is one of physical survival. As low as is this level of physical survival, men, and civilized men at that, resort to an even lower level. For example, when a man hurts me by knocking out one tooth, I do my best to knock out all of his; when a white man kills an Indian, Indians kill all the white men they can shoot with arrows or strike with tomahawks; when a nation, during war, burns a city of the enemy, the enemy does its best to return the act by burning ten cities;

when treaties are made, following a war, the loser is humiliated and dispossessed beyond the point of retribution. Yes, reprisal is at a lower level than the law of the jungle: it is vindictive revenge.

On the level of reprisal I say: "I take your life because you stole my cow." Acting under the law of the jungle I say: "I am stronger than you and, even though you have done me no harm, I must take your life in order that I might survive—it is the survival of the fittest." But on the level of strict retribution I say: "You have knocked out one of my teeth, I will knock out only one of yours, though I am tempted to knock out all you have. I live by the law, 'An eye for an eye, a tooth for a tooth.'" In this manner we have stepped up to a level of crude justice. We would do well to bring all our acts up even to this level—too many acts are still below it. In speaking of such a law, Jesus said: "Think not that I am come to destroy the law, or the Prophets: I am not come to destroy, but to fulfil."

RESORT TO RESENTFULNESS

On losing one tooth, I may not respond on the level of strict retribution in kind, but may say to myself: "You have knocked out a tooth; I shall not resort to such low tactics, but I will treat you with contempt. I will scorn you, disdain you, and if ever I get a chance I will give you an indirect "jab" that will cause you to suffer more than I am suffering under this humiliation." Such resentfulness is on the level of reprisal; it is based on hate; yet it may have the "public" appearance of being on a plane higher than "an eye for an eye, a tooth for a tooth." The person who thus resorts to resentfulness does great damage to himself, because he plays the part of living on a higher level than the one on which he actually lives.

Thus we see that it is a far cry from hate and resentfulness to love of enemy. Reprisal, with its resentfulness and hate, is lower than the law of the beasts: might is right. Yes, even the law of the jungle, the worldly law of the survival of the fittest, is far ahead of acts of reprisal born of hate. It was indeed a triumph when members of the human race could and would subscribe to the law: "And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." (Exodus 21: 23-25.) Tamed and schooled by this law of crude justice, men were partially prepared to understand the meaning of the power of love. To such a religious community Jesus declared:

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth;

"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

LEVEL OF LOVE

How difficult it is to rise to this level of love. With a cheek smarting under a well placed blow, can I honestly play the nobler part? Can the following words truly express my attitude?: "Your act—a well placed blow to my cheek—will not

(Continued on page 109)

★

Read Poetry

POETRY, like the other fine arts, lives to express man's quest for beauty, and truth. It is a gateway, constantly open, through which we may pass into the fields of enriched experience.

Poetry widens the horizon of one's mental vision, bringing new vistas of understanding into the soul, making the light of truth burn brighter along the highways of thought. Likewise it is as a refiner's fire to the emotions, purging out the dross, and preserving the gold.

Wealth is not money; it is life, and poetry is the essence of life distilled through the mind and heart of genius. It is a power by means of which we can reach beyond our natural selves. We may use poetry to increase our appreciation and understanding as we use an automobile to increase our speed, or a telescope to extend our sight.

Mathew Arnold says, "The finest thing in religion is its unconscious poetry." We may safely conclude, at least, that there is much beautiful poetry in religion, and that the great poets have all seen the glory of the spiritual life. The merely physical life has not been enough to them; the world of grinding wheels and price tags, important as it is, has not brought them complete satisfaction. They have seen the perfect social order proclaimed by the Christ; and in their restless souls have rebelled against injustice and oppression.

The worth of the Bible itself increases immeasurably when we learn to appreciate its poetry. We may be stirred to vigorous loyalty by the militant song of Deborah, or carried to the still waters of the fountains of Judah by the sweet singer, David, or we may rise to the very pinnacles of human faith with sturdy old Job. Whatever our inclinations may be, we will find the poetry of the scriptures striking the tenderest, most responsive chords of our beings.

Poetry flowers along the quiet by-ways of life, or amid the clash and struggle of the multitude. Wherever it is found, it offers comfort, increased vision, and the wisdom to work and wait, and those minds that are frequently replenished with draughts from the world's great poetry, are surest to possess buoyance and strength.

—EZRA J. POULSEN

A Little Shelf Of Books

By Lella Marler Hoggan.
From Relief Society Magazine

IN primitive times the home served as a shelter from stress and storms and as a safeguard against wild animals and intruders generally. Most of a person's time and energy were required to provide himself and his dependants with the bare necessities of life, and little time was left for the pursuit of occupations that would lead to culture and progress.

Whether the home be a palatial mansion or an unpretentious little cottage, few possessions can come into it that will bring as much joy as a little shelf of books. Such a shelf of books is an "open sesame" to life. It is not something that can be purchased outright in the market place, as one might buy a piece of furniture. Like truth and beauty and friendship, it doesn't come to its possessor all at once. It grows with the years.

From year to year, as our horizon enlarges, we come to a fuller realization of truth, and we gather into our magic shelf the precious expressions of our philosophy of life. We seldom find these treasured volumes in uniform size and binding, all set in a straight row. No, they often display a somewhat motley appearance. Leaning against a substantial book of profound wisdom may be found the tenderest, whimsical love story. And nestled close beside it, one may see chubby little books of philosophy or tales of laughter; while near at hand is a slender volume of silver, singing poetry.

Out of the wisdom of the years they come—souvenirs of anniversaries, tokens of remembrance, priceless, hallowed volumes; just a little world of truth and beauty, of love and laughter, of wisdom and romance, that many times may hold one to a realization of his highest hopes.

A home without a shelf of books is like a house without windows, a life without hope. It is like a traveller in a strange land groping his way along darkened alleys with no guide posts or lights to direct his stumbling feet.

Books help to pattern our lives. They are essential to intellectual growth and spiritual development. They carry with them the wisdom of the ages; they beautify the soul. They bring courage, comfort, and peace in hours of turmoil and trial. For sheer enjoyment and wholesome delight, there is no expenditure of time that pays such rich dividends as that spent with books.

Each person interprets life differently. The stories, the poems, the essays that clarify and emphasize our own philosophy hold us in their magic power. These are the books that call to us from the ends of the earth. These are the treasures that sooner or later find us, and bring to us the joy and uplift, the peace and satisfaction for which we are forever searching.

When we gather these treasures together within the confines of a small space, we are creating for ourselves a cosy corner of comfort, a little haven of rest, a quiet altar of prayer.

In other rooms or in other parts of the same room may be books of general interest, but let this one little shelf be an expression of your personality, your highest ideals, the inmost desires of your soul. Into this shelf gather all of your choicest books, that their spiritual beauty may shine out like a beacon to guide and direct you through all of the devious ways of life.

You can commune with such books as you would with a true friend, for do they not represent your highest hopes and aspirations? Do they not express the eternal truths that call to you out of the dawn, out of the darkness, out of the years? In times of stress you can find refuge here. These stores of wisdom will help you to reach sane conclusions in the consideration of the problems that confront you.

When torn with indecision, you may go to your little shelf of books as you would go to your little room of prayer. Will you not find here the advice of wise men and good? If you have chosen prudently, you will find here books that will sing to you when the day is dull, books that will cheer you when the heart is lonely, books that will bring back hope after the colour and romance have faded out of your day, books that will write new sentences into life after sorrow has washed the slate clean, books that will lift you on the wings of the morning and start the heart singing anew. One should bring to this small shelf only books of distinction, books that are friendly, companionable, and inspirational.

Every member in the home should have his little shelf of books. Even the three-year-old loves his bright, coloured picture books and happy jingles. Youth takes a just pride in the possession of a few of his favourite adventure stories or special editions that appeal to his particular interest; while Grandmother's memory clings to old, worn volumes as to true and trusty friends. Let us aim to have the right shelf for each member of the household, and the right books for every shelf; then, see to it that the week's programme is so arranged that each person may find a suitable time and opportunity in which to read the books he loves the most.

No greater inheritance has come to humanity through the ages than the gift of books. No person should ever contemplate being without them. There is a book for every need, for every mood, for every mind. There is no substitute for them. Even the thinnest purse should reserve a few coins for the purchase of good books, for they are as necessary to life as food and clothing and shelter. Indeed, we may say they are indispensable to a full and happy life.

The years are forever revealing new truths. If we are to choose wisely the volumes that are to fill the precious space of our small shelves, let us so live that we may always be in tune with the Divine, in harmony with that spirit that will guide us unto all truth.

DEATH

HOLT — Sister Mary Holt of the Hyde Branch, Manchester District, passed away on December 21st, 1940, at the age of 46, after a long and painful illness, most patiently borne. Funeral services were conducted by Brother Woodruff, President of the Hyde Branch, at the home and at the cemetery on December 24th. President Woodruff also dedicated the grave.

THURSDAY, FEBRUARY 13, 1941

EDITORIAL

Let Things Happen

THE writer of the following is now serving in the R.A.F. and wrote this article while "somewhere in England." He is now on his way "somewhere East." He is a member of North London Branch, London District.

L.A.C. Hawks

IT might be helpful to consider a statement by a well known writer of the last century, one Jeffrey, who said, "God help us! it is a foolish little thing, this human life, at the best; and it is half ridiculous and half pitiful to see what importance we ascribe to it, and to its little ornaments and distinctions."

To most people, and to some more than others, a change in environment or in their way of living is a decided wrench and often causes a lot of unhappiness. Yet this is unnecessary if the matter is looked at in the right perspective. It is highly desirable continually to bear in mind that this life, dreary though it seems at times, is but transitory; that no matter how discouraging—or for that matter how successful—a period is being passed through, that must end—THIS life is made that way. We must learn to "meet with Triumph and Disaster and treat those two impostors just the same." Is it possible to treat EVERYTHING that happens to us as just another experience? Lately we appear to be seeing only grey pictures, but in due course we shall again enjoy the technicolour, and if we can retain our sense of proportion, continue to maintain an active belief in the best principles in the face of almost overwhelming cynicism and moral laxity, we shall be privileged to revel in scenes such as "eye hath not seen nor ear heard." Such an attainment may be made easier for some

if they try to look on all happenings merely as incidents, to visualize seeming catastrophies and great attainments as passing occurrences which should be used to the best advantage in building up a strong character. Such experiences can be rich in opportunities to become more useful to oneself and to the community.

Is it impossible, or unwise, to be content to let things happen? By this it is not meant to discount individual effort and enterprise, nor to suggest the abandonment of personal forethought and ambition; in fact to plan in advance how best to take advantage of Life's opportunities, to consider what best to do in order to be of most value to oneself, to one's dependants, and to the community generally, is a bounden duty. But! if things work out differently to the way they were planned, if something occurs to crush big ambitions, or if success beyond dreams is met with, it should be remembered that these things must all be treated as experiences. The period between "birth" and "death" is too short, relatively speaking, to allow of great elation or depression. If international situations seem to have planned our lives for us, let us get the best we can out of them and be content. We can plan for better times but nevertheless not think too much of the morrow, for matters will work themselves out very well provided only that we do our best to live as we know we should.

Perhaps the old platitude about this life being a testing time would not be out of place here. It is often hard, when things happen which affect us closely and continually, to keep in mind that they are not all-important; it is difficult when the world seems to rise up to crush us, or when abundance is heaped round to blind us, to remember that much bigger issues are at stake. With even the most mundane of existences, Life involves continual adjustments; inevitably changes will come about that mean slight alterations in attitude and it is most likely that some event—marriage, loss of a close relative, emigration, evacuation, etc.—will occur, that will mean a mental upheaval. Surely it is best to adjust ourselves to the new way of living as easily and as soon as possible; if the occurrence seems wrong or unjust, it does no good to let it rankle; it is much better to let events shape themselves and remember that our Heavenly Father is watching over the faithful few. It is our duty to take full advantage of everything that happens to us, so that when the call comes we will be ready to accept any responsibility required of us.

Let us be reminded that "this tangled skein is in the hands of One who sees the end from the beginning; He shall yet unravel all." Shall we then be content to wait, and not weary ourselves by railing against things we cannot alter?

—Brother Ernest Hawks

Does Higher Education Tend To Diminish Faith In The Gospel?

By Dr. John A. Widtsoe
Of the Council of the Twelve

From Improvement Era

SINCE the main purpose of education, lower or higher, is the same, the above question should probably read, "Does education tend to diminish faith in the Gospel?"

Really, the constant advocacy by the Church, over a hundred years, of study and learning should be a sufficient answer to this question. Schools and universities mark the course of Mormon history. Today, the largest single expenditure of the Church is for education. In proportion to its membership, no group of like size in the world has higher literacy. The Church has ever been mindful of the doctrine that "The glory of God is intelligence"; and its great objective is to become increasingly like God.

The Church could not do otherwise, for the revelations to the Prophet Joseph Smith are replete with instructions to gather knowledge. Note the following among many that might be quoted:

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D. and C. 88. 118.)

"And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people." (D. and C. 90: 15.)

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth and under the sea; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms —that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." (D. and C. 88: 78-80.)

Brigham Young declares in one of his sermons:

"We shall pluck fruit from the tree of knowledge, and taste, then shall our eyes be open to see, our ears to hear, and our hearts to understand. . . . We shall get wisdom by reading and study. We should introduce the best books into our schools for the education and improvement of our children. . . . Every discovery in science and art, that is really true and useful to mankind, has been given by direct revelation from God, though but few acknowledge it. . . . Fields and mountains, trees and flowers, and all that fly, swim or move upon the ground are lessons for the study in the great school our heavenly Father has instituted for the benefit of His children. Let us explore this great field of information that is open before us in good books, and in the great laboratories of nature. . . . Education is the handmaid of honest labour." (Journal of Discourses 10: 369, 370.)

If education had been found to destroy faith, such support would not have been given it.

The true objectives of education—to gather knowledge, and to learn how to use it for human welfare—are fully accepted by the Church. Therefore, any decrease of faith among

educated men does not depend upon their education, but upon some other coincident factor or factors, for example:

Faith in the Gospel is much like a living organism. To be vigorous it must be fed. If starved, it sickens, weakens and may die. Loss of faith may always be traced to neglect, mis-treatment or sin.

The food of faith is simple but imperative. Knowledge of the Gospel must be maintained and increased by regular, continuous study; and this knowledge must be made alive by active obedience to the practices and requirements of the Church. Real intelligence or wisdom, the true purpose of education, is a compound of knowledge and the use of that knowledge for human welfare, that is, according to the plan of salvation.

Neglect to maintain familiarity with Gospel principles through regular study, coupled with neglect to practice Gospel precepts in daily life, is a fruitful cause of loss of faith. It is always a pathetic picture to see a man who through long studious years has moved towards an advanced degree in some academic discipline—chemistry or biology, English or economics—but who during that time has given only passing attention to his religion—sit in judgment on the Gospel. It is an erroneous assumption on his part, unworthy of an educated man, that knowledge of the Gospel comes, as it were, with breathing, while to secure academic knowledge requires toil and more toil.

One wonders at the intelligence quotient of the man who does not comprehend that the prayerful man alone can pass upon the virtue of prayer; the Word of Wisdom keeper upon the Word of Wisdom; the tithe payer upon tithing; the regular student of the Gospel upon the content and meaning of the Gospel, and so on throughout the several Gospel requirements. Some so-called educated men make themselves absurd by passing opinions on spiritual matters when they live only material lives. To become an adept in religion—which includes the science of human behaviour—requires more study and practice than to become the master of any one of the many groups of knowledge recognized by collegiate institutions. And one cannot depend on previous knowledge. The past fades away with the progress of time. Every person whether in religion or science must keep his knowledge fresh and up-to-date, else he goes "on the shelf."

The student who, every day, will place his needs before the Lord, who will spend say ten minutes in Gospel study, and conform to Gospel requirements, will find his faith grow as he

increases in secular knowledge. His understanding of the true meaning of all his efforts will become clearer and more comprehensive.

Excuses for neglect of Church duties are easily found by students of higher education. There may be no Church meetings in the university town; and the Sabbath is spent as any other day. Urgency of work makes prayers irregular. A meagre purse justifies disobedience to the law of sacrifice. These are specious excuses, which, if nurtured, take on the aspects of reality

Loss of faith may be suffered also by those who adopt habits of their colleagues—students or teachers—contrary to Gospel teachings. They who do so have not the courage to maintain their own convictions. They are weak, timid souls, not destined for leadership. They drink, smoke, or carouse with the group with which they associate. A distinguished scholar is a nicotine victim, therefore they imitate him; another sips his cocktails; yet another scoffs at faith. They who imitate such leaders fail to understand that men are often great in some field despite their weaknesses, and they forget that he who battles for the right always wins the esteem of his fellows, be they of one kind or another.

The diminution of faith that follows the tampering with forbidden things cannot be charged to education.

Some students, while in pursuit of truth, fall into immoral practices. Unless quick and sincere repentance follows, they are certain to fall into unbelief. The unclean life poisons faith. As a rule, the person who has lost his faith because of sexual impurity, becomes an enemy of spiritual truth, and seeks to find occasion against the Church. He displays an evil type of self-justification.

Here then are four of the factors that have contributed to loss of faith among a small proportion of those who seek or have sought higher education: (1) Starvation of faith through lack of study and practice of Gospel principles; (2) imitation of persons who have acquired improper habits of life; (3) immorality; and (4) the failure to understand the real relationship that religion bears to all truth.

These are among the most important causes of unbelief. The unbelief or gratuitous judgment of the Gospel by those who are guilty of one or more of these things is really unworthy of discussion. Let one set his own house in order before he passes judgment upon the abodes of others.

Behind all these causes lie the desire and the will to retain and develop faith. Without a strong desire for faith, the cause is helpless. There is no personal progress in any activity, scientific or religious, except upon the condition or desire coupled with a determined vigorous will.

Education, higher or lower, does not diminish faith; but the lives and attitudes of those who seek education do determine the nature and the degree of faith.

EXTRACT from a letter to President A. K. Anastasiou from President Joseph J. Cannon of the Temple Square Mission:

". . . . Unfortunately I have lost the addresses of many of my friends over there, people who were kind to me and whom I think of and remember in my prayers. Moreover, my work here on Temple Square and my responsibilities in the Mutual Improvement Association leave me little time for the correspondence I would like to carry on. Will you kindly remember me to the people and say that I hold them in deep affection? Not a day passes but what my mind turns to England and the lovely friendships we had there."

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"GOD IS MINDFUL OF EVERY PEOPLE" IN THE GOSPEL?

(Continued from page 100)

deter me from serving you. At every opportunity I shall do my best to return good for evil. However you may feel toward me, I shall never let your hate breed hate within me; I shall never let your enmity keep me from acting the part of love. And I am not taking this attitude in order that I might play the role of the would-be martyr, but because I have faith in Jesus and believe that the true solution of the problem is to be found, not in hate, but in love. Jesus is my Master, and I will not let accidents like this turn me away from my Lord."

Yes, saturated as we are in a physical world where survival seems to depend upon might, traditionated as we are with the personal rights vouchsafed by crude justice, it becomes difficult to follow the higher law of love even with our friends and neighbours. For example, by accident your cow destroys two rows of peas in my garden. What will be my attitude? Shall I turn ten cows into your garden? Shall I turn just one cow into your garden? Shall I insist that I be paid for the damage? Shall I accept the accident and demand no compensation? Or shall I take you a bunch of carrots and insist that the damage done should be forgotten? Among unfriendly neighbours this last act might be misunderstood, it might be interpreted as an act prompted by resentment. But among friendly neighbours, among those who have faith in Jesus, this last act would be interpreted as the true expression of brotherhood. It would build enduring brotherhood!

LOVE OUR ENEMIES

Jesus tells us that it is easy to love a friend. The capacity to love, He emphasizes, is measured, not in terms of love for friend, but in terms of love for enemy. "Foolish idealism"

says the arrogant, war-mad realist, "empires, spheres of influence, and world-power are built, and always have been built, on the hate of enemy. The superior must dominate the inferior. The conquered foe must be struck so mercilessly that 'his spirit and the spirit of his children will be crushed for generations.' Yes, 'blessed are they who make wars, for they shall inherit the earth.'"

But this same so-called realist will have to admit that empires built on hate have always failed. Though seeming to be successful at first, they have always shattered under discordant forces from within and superior pressures from without. How long must we permit the ever-failing experiment of trying to build a world-order through hate? Jesus proposes the experiment of love, the building of a world-brotherhood through love. Let us have faith in His experiment. The results of hate for enemy have been so negative and so devastating! !

In applying the experiment of love we must be realistic. Undoubtedly a direct act of love might be misunderstood by the enemy. Such an act might bring destruction to the one who offers love. The force of the enemy may need to be met with force; but his hate need not be met with hate—one may use force against the enemy and still love him. When warfare is over, the enemy may still misunderstand acts of love; he may understand only acts of crude justice: "an eye for an eye, and a tooth for a tooth." Yet, such justice may be meted out in the spirit of love. Slowly, but surely, the enemy, originally with hate in his heart, will come to see the power of love, to understand acts of magnanimity, and to desire to become a member of a brotherhood in which to be chief one truly desires to be servant—a brotherhood in which substance and opportunity are unselfishly shared. Surely this is the high-road to a world-brotherhood. This is the ideology upon which one may build a world-view worthy of man of God.

During these days when hatreds may easily develop, we must maintain cool heads and loving hearts. We must have faith in Jesus and believe that He was speaking an eternal truth when He said to love our enemies. Hate and jungle force will never triumph in the end. Love with its spiritual and economic power will bring universal brotherhood. May we never fail to remember that: "God is mindful of every people, in whatsoever land they may be in; yea, he numbereth his people, and his bowels of mercy are over all the earth."

EVACUATION

MEMBERS of the Church living in reception areas who are able to billet Latter-day Saint children should send their names and addresses to the Mission Office, 149, Nightingale Lane, London, S.W.12.

Members of the Church living in danger zones who have children and desire to send them to the homes of Latter-day Saints in safety (reception) areas should send full information to the above address.

The Better The Day

By Gilbert H. Andrews

A SHORT SHORT STORY

IN WHICH THE SUNDAY PROBLEM LOOMS INTO VIEW

JOHN CAMPBELL was tidying up his desk preparatory to leaving the schoolhouse on Thursday night when a face framed by neatly waved, blonde hair appeared in the doorway.

"Is the esteemed principal of the school at leisure?" said a laughing voice.

"He is," exclaimed John, jumping up. "Come in, Gwen. Maybe he can spare you five minutes."

"I was just wondering," the young lady took a seat in front of him, "if you were going to be busy Sunday? We're planning a hike. Want to come?"

"Say, that sounds swell—but—"

"But's, eh? Of course, if you've got another date. We just thought you might like to go." She half rose from her seat.

"Sit down, sit down," ordered John. "It isn't another engagement I assure you, but I was just thinking that it was Sunday, and—"

"Of course it is, silly. That's the reason we're going. Any other time some of the crowd will be busy. Besides, what'll we do if we don't go on hikes or somewhere else?"

"Well, there's Sunday School and meeting," said John. Somehow he laughed half apologetically as he said it.

"Oh, oh! A close relative of Samuel and Daniel I take it?" teased the charming girl before him. "We can go to church any time, John; when it's cold, for instance. Besides, none of the crowd go to church when it's hot, unless they haven't anywhere else to go."

John didn't answer. He had vivid memories of parents frowning on Sunday Easter hikes and Sunday swimming parties. And he had delivered several sermons on the subject himself as a missionary.

But, after all, this new life was different. He must be friendly with everyone. And then there was this young lady and the rest of the crowd who had welcomed him as one of them the day he arrived in town. He did owe something to these young folk.

"O.K." said John. "I'll go, and thanks a lot for inviting me."

"Don't forget to bring your Kodak," she called back. "There

are some swell views. I'll bring lunch for both of us."

- - - - -

It was a happy, carefree crowd that called for John Sunday morning just before ten. He tried not to notice the people gathering in front of the chapel as they went by.

"Wish you'd gone to Sunday School?" Gwen said, as she laid a hand on his arm.

"I should say not," he exclaimed, but to him it seemed that his voice did not carry conviction. "I'm having the time of my life."

"You're pretty quiet about it all," she said. He made no reply.

- - - - -

"Hello, Mr. Campbell." John turned to see Harry Layton, one of his Sunday School boys, standing just beyond the fence.

"Hello, Harry. How did Sunday School go this morning?" he felt compelled to ask.

"Not so hot," replied the boy.

"Well, I'll be back next Sunday and—"

"Us fellers won't be there next Sunday. We're going on a hike."

John was glad that the dusk hid the expression on his face.

"Tell you what, Harry." He came closer. "Tomorrow after school, let's plan some sort of a hike for the whole room next Saturday. We can go anywhere you wish. I'd like to have you fellows at Sunday School next time because I've got something special planned for you."

★

DOINGS IN THE DISTRICTS

Liverpool

The Annual Gold and Green Ball of the Liverpool District was held Saturday, January 25th, at the Preston Branch Hall. A splendid time was had by all in attendance and a refreshing variety of dancing was participated in, including novelties and spot prize dances. Sister Mary Healey, clothed "royally" in a robe of gold and green, was crowned Queen, the ceremony being performed by Sister Ethel Bailey, Lady Missionary. The spot prizes were presented by Sister Louisa Lawman, Lady Missionary, and the refreshments were prepared and served by the members of the Y.W.M.I.A.

★

. . . AND FINALLY A LITTLE HUMOUR

"I've decided on a name for the baby," said the young mother. "I shall call her Euphrosyne."

Her husband did not care for the selection, but, being a tactful fellow, he was far too wise to declare his objection.

"Splendid," he said cheerfully. "The first girl I ever loved was called Euphrosyne, and the name will revive pleasant memories."

There was a brief period of silence, then: "We'll call her Elizabeth, after my mother," said the young wife firmly.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl., C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
L. D. S. Hall,
35, Brinton Terrace,
off Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel.
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station.

"INSTRUCT and edify each other, that ye may know how to act and direct My Church, how to act upon the points of My law and commandments which I have given, and thus ye shall become instructed in the law of my Church."—Doctrine and Covenants 43: 8, 9.

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